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# INDIANS AT + WORK



APRIL 1, 1935

A NEWS SHEET FOR INDIANS  
AND THE INDIAN SERVICE

OFFICE OF INDIAN AFFAIRS  
WASHINGTON, D.C.





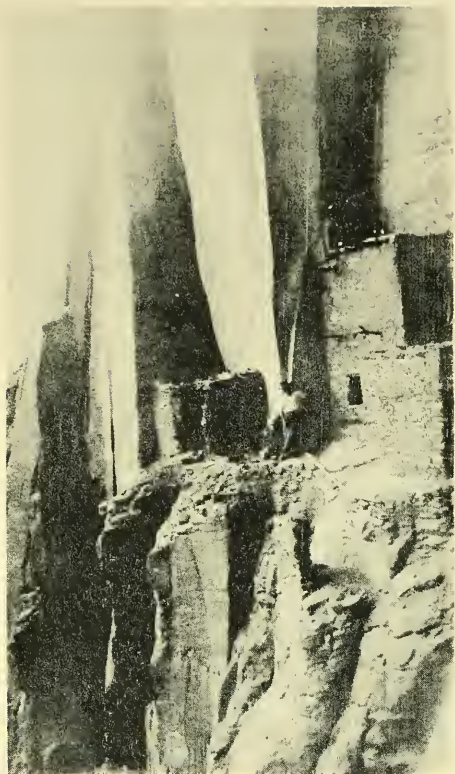
# INDIANS AT WORK

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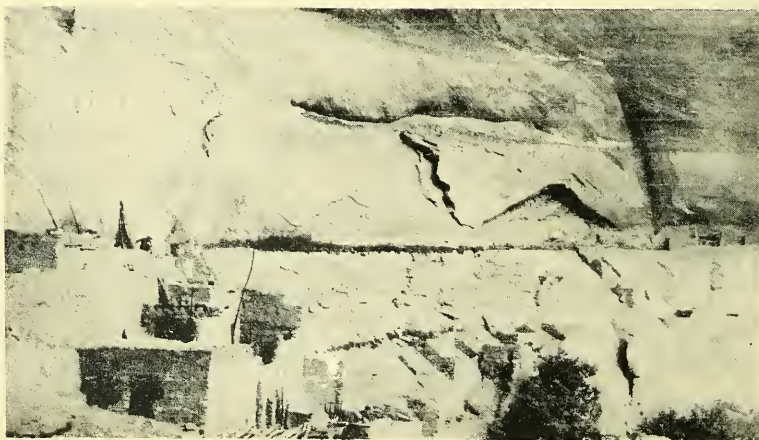
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Pictures Of Betatakin  
Ruin Which Is Located Twenty  
Miles From Kayenta. These  
Pictures Were Sent Us From  
The Kayenta Sanatorium,  
Kayenta, Arizona. This Ruin  
Was Located In A Cave And  
Rock Arch. The Arch Is  
About 600 Feet In Diameter  
And The Cave Extends About  
300 Feet Back In The Rock.  
There Were 125 Rooms In This  
Ruin, Which Is The Fourth  
Largest In The United States.



WITH SECRETARY ICKES AND THE SEMINOLES

Finally the accidental, one-way road faded altogether. Then we walked across logs, the damp faint trail through velvet-dark loam leading us on into a tropical jungle. Five months hence, water will cover jungle floor, log crossings and one way road. A five-foot rainfall in sixty days will turn the almost limitless Everglades into a million-islanded and blossom-crowned inland sea.

So, nearly at twilight, we reached the Indian camp. More brightly because of the gathering tropical dimness glittered the Indian costume-colors of painted-cup, of jasmine and of quaker-lady and red-breast, in this wild garden of human life. For a Seminole camp in the true wilds is an incarnation and a victory of the wilderness itself, and not an alien presence in the wilderness.

After many years, this habitation of thirty human beings has left even the immediate jungle unscarred and unsoiled; and they - those humans - (in their stillness of speech, their quietness of motion, their unconscious poses suggestive of \*\*\* what? Of the painted beings of the Egyptian Book of the Dead! Yes, that is what they elusively call into memory) - those humans are robed with all the colors of jungle and marsh and winged cloud of marsh-fowl. It was no show occasion; they are always thus clothed.

Two interpretations were necessary, for two dialects are

used by the Seminoles. Not many words were exchanged, for the medicine-men and clan-leaders were going to meet us formally the ensuing day. What communicated far more was the handclasp of those long delicate dark hands - electrical hands, vibrant with a heatless fire, hands of women and men deeply evolved as living spirits and yet faithfully animal - animal, and possessed of the long lost unrecoverable wilderness heritage we grown-up white men cannot have for our own. We adult whites can watch as on another planet's shore the earth-fire flush and wane, build and fade through sky, through prairie and marsh and jungle-trees and through the wild creatures (whose sensitiveness so far exceeds our own) and these wild men (whose gentleness so exceeds ours).

\* \* \* \* \*

Here are millions of acres - millions even yet, after drainage has turned wide areas into commonplaceness. Wild life has been ruthlessly depleted through the whole of the Everglades through a practically complete withholding of protection. Sport and commerce have gone far in their ravages. What was it the five hundred Seminoles asked us?

To be protected in their "wild" life. To be given a nursing service with Indian nurses. To be paid an annuity. (This last, of course, they cannot be given.)

To grant their essential request will be to save the Everglades. It will require making a wilderness area of this re-



gion which Nature long ago delivered to beauty, to magic and to the delight of wild creatures. The result can be attained through joint action by five elements - which are

The State of Florida  
 The Seminole bands  
 The National Park Service  
 The Indian Service  
 The Land Program of F.E.R.A.

Secretary Ickes, at West Palm Beach March twentieth, pledged his cooperation to the Seminoles. He reminded the white congregation as well as the Indians that these shy Seminoles, a hundred years ago, had fought and beaten - across seven years - an army of twenty-three thousand white men. Fewer than one thousand Seminole fighters had waged this war, and they had never surrendered; now the long truce might be ended with peace, and not without victory for the three parties to the old struggle. Victory for the Seminoles; and for the universe of plants and animals in the Everglades; and for the white people who now, and in thousands of years to come, will desire the wilderness.

\* \* \* \* \*

#### SEMINOLE POLICY

Is it our duty to "civilize" the Seminoles?

They have bad teeth (apparently, bad in the measure of their contact with civilized foods). Probably they have too many enteric disorders, and there are sanitary and health habits which,

perhaps, they well might learn.

They are now too poor. Added to more of wild range, and greater security on the widened range, they need cattle; and they need to farm more extensively (subsistence farming). Their religious custom directs that the man shall always cultivate a field.

Somewhat their craft output might be improved, and better marketed. But cautiously.

Possibly - it might be - a very few of their young people should be chosen to receive an education most carefully planned - in English, in buying and selling, in modern health science, in biology, zoology, ecology and anthropology. These young people might mediate between the tribe and the white world; particularly they might work to lead their people to become wild life conservationists. For now, though they do not kill for "sport", the Seminoles are not conservationists.

Personally, I hesitate at one step more than the above. I deeply doubt the wisdom of schooling the Seminoles. Let English come, and the newspaper, and that kingly confidence, that radiant reality, which is their life in the wild, might grow less, might fade away. And what worth would be the exchange?

The immediate duty is clear, and sufficient for the day is the duty thereof. (a) To acquire lands for them, and priorities in the proposed, and greatly-to-be-desired, Everglades National Park. (b) To stock their range with beef cattle and to get milk



products into their diet. (c) To fight the bootlegger. (d) To try to bring to an end the commercial show-camps near Miami and on the Tamiami Trail. (e) To protect the Seminoles against any and every interference and invasion which they do not genuinely seek and want; including invasion by the Indian Service and by the anthropologists and the missionaries.

Possibly the Seminoles' position is unique among that of all Indians. An almost unique history within an environment unexampled in the United States has created an adaptation- a physical and social structure - most delicate, yet ample, and life sustaining. It may be that no other structure would uphold their spiritual life at all. And it is by the spirit that they live. Hence, beyond restoring those equilibriums of the natural environment which the white man has destroyed, and thus making possible a better life within their own social structure and their own unhesitant and powerful and sane instinct - beyond that point, we should go with extreme caution in Seminole matters, and perhaps we had better not go at all.

\* \* \* \* \*

#### EMERGENCY FUNDS

It is reasonably certain that emergency funds for Indian Service will be renewed. These funds will be available for Indian E.C.W., for roads, for erosion work, and probably for hospitals

and schools.

Upon the Indians, their superintendents and the headquarters staff a severe obligation will rest: First, to plan wisely; to construct only needed works; to bear in mind the subject of future maintenance of whatever is constructed; to bring every item of emergency work within a long-range economic and social plan for each reservation. And second, to plan by and with the Indians. There should be no single case of a project adopted without Indian participation in its choice and its planning. If true Indian participation in this project-planning is not obtainable now, it means something wrong in reservation administration through the past two years.

These emergency grants are not just a fund for employing Indians in these depression years. They are (or could be, and must be) the means of laying a broad and intelligently conceived foundation for permanent Indian life.

Let each of us make this task his own!

JOHN COLLIER

Commissioner of Indian Affairs

### THE DEATH OF SACAJAWEA

Much has been written of the achievements of Sacajawea, the Shoshone girl who guided the Lewis and Clark expedition across the Northwest Territory to the Pacific. The Reverend John Roberts, Protestant Episcopal Missionary at the Shoshone Agency now sends us this account of her death.

The Right Reverend John F. Spalding, Bishop of the missionary jurisdiction of Colorado and Wyoming, sent me here in 1883 to establish the Shoshone and Arapahoe Indian mission of the Protestant Episcopal Church. I arrived at the

Shoshone Agency on February tenth after a hard journey over the main range of the Rockies from Green River, the nearest railroad station, a distance of one hundred and fifty miles which took up eight days travelling in a sleigh, most of the way over the snow-covered mountains.

#### Bazil's Mother

The next day after I arrived here I went to the United States Indian office where a few aged Indians were assembled, the bulk of the tribes being absent on their annual winter buffalo hunt. Among those present was Bazil, one of the head-men, an aged and fine specimen of an Indian. I was introduced to Bazil by Dr. James Erwin, M.D., United States Agent in charge of the Shoshone reservation. Bazil was able to talk English brokenly; I was also told he could speak French. The Agent then took me to Bazil's camp, which was about a hundred yards or so from the office, to see an aged woman who was called by him, "Bazil's Mother". She was seated on the ground in a tepee; her hair was gray and she had the

appearance of being very old. Bazil said she was his mother and that she was about a hundred years old, "very old, very old."

Dr. Erwin alluded to her connection with the Lewis and Clark Expedition, and he seemed to be keenly interested in that fact. I was interested in the old woman because of her great age, for at that time I knew very little of the Lewis and Clark Expedition.

Bazil proved to be a very dutiful son to his mother. He was, in reality, only an adopted son and nephew. He cared for her tenderly and had his daughters and other women of the camp see to her every need. She was well provided for. The Agent

issued her plenty of beef, flour, groceries and tobacco, which she liked to smoke. Her own son, Baptiste, alluded to by name by Cap-

tain Clark of the Expedition, lived about three miles above the agency at the foot of the mountains. I came to know him well later on.

### The Burial of Sacajawea

On the morning of April ninth, the following year, I was told that Pazil's Mother had passed suddenly away during the night, in the log cabin that was in the camp, on her shake-down of quilts, blankets and pelts. The Agent had a coffin made for her, and he sent employees to dig her grave on the eastern slope of one of the foothills, a mile and one-half east of the agency where there were four graves of white people who were killed by hostile raiding Indians. This burial ground has been subsequently set apart by the Indian Office as a Shoshone Indian cemetery, but it still remains a part of the reservation. There are now several hundred Indian graves in it, thirty-seven of them being the graves of veteran Indian soldiers who served in the United States Army.

The burial of Sacajawea took place late in the afternoon of the day on which she died. Those in attendance were her immediate relatives, the Agent and some of the employees. I read over her grave the Burial Service of the Episcopal Church. I little realized at the time that the heroine we laid to rest in years to come would become one of the outstanding women in

American history. She sleeps with her face towards the dawn on the sunny slope of the Rocky Mountains. Her grave overlooks the beautiful Little Wind River Valley. Standing there we see close by the Shoshone Indian Mission school and, at a distance of about two miles, the buildings of Fort Washakie. We see also, at about the same distance, the buildings of the former Shoshone Agency. Two miles further down the valley are the buildings of the government school. We see also the glistening waters of Little Wind River and of Trout Creek, hurrying down the valley from this elevation of one mile above sea level towards their destination in the Gulf of Mexico. We see at the bottom of the valley, six miles off, great clouds of steam rising up from the famous Washakie Hot Springs. To the north, at a distance of seventy miles, arises the Washakie Needles, named in honor of the great chief. To the south is the Beaver range of mountains. Far off to the east are the Owl Creek and Rattlesnake Mountains; and to the west, close by us, are the towering mountains of the main range of the Rockies, through the grim passes of which Sacajawea led the Expedition of 1805 and 1806, when no other guide was available who knew the Indian trails.

### Her Descendants

Baptiste, Sacajawea's son, I

knew over a period of some years up

to his death. He had a large family. Those descendants now living are numerous. Baptiste lived on the reservation. He spent his time in hunting, fishing and selling Indian curios to supply the needs of his family. His grandchildren and great-grandchildren are living on the reservation. Baptiste made his home about three miles from the Shoshone Mission up to the time of his death. He died and was buried, according to the ancient custom of the Shoshones, in the rocks in a canyon west of the Mission at a distance of some seven miles at the head of Dry Creek. From his rocky grave can be seen his mother's resting place, Sacajawea.

Baptiste's son, Wyt-to-gan, informed me one time that his father, Baptiste, had often told him that Baptiste's mother carried him (Baptiste) on her back when he was a

baby, across the mountains when she led the first "Washington" across to the Great Waters towards the setting sun (Dab-be-dos-nank).

Bazil, the adopted son and nephew of Sacajawea and in whose camp she lived, died a few years after his mother. He was buried at a place about four miles from the Agency but was subsequently laid to rest beside the grave of Sacajawea his adopted mother. Bazil was a noted pioneer guide, himself a great friend of Dr. Erwin who was Agent, resident of this reservation in the early seventies. His friend, Bazil, came to him, Dr. Erwin told me, and demanded permission from him to bring his mother's tent and pitch it close to Dr. Erwin's house. "For", said Bazil, "I am going away on a buffalo hunt and I want you to take special care of her, for she has been a great friend of the white people in the early days."

#### Her Experience Hated by Her People

Sacajawea, during her life, never boasted of her journey and great service to the whites. In fact, on the other hand, she kept it secret for if the fact should have been published of her having led the Lewis and Clark Expedition it would have brought nothing but opprobrium and scorn from the members of her tribe. And Bazil would not have mentioned the fact to Dr. Erwin had he not been anxious for the welfare of his mother during his absence on the hunt.

Although Sacajawea was silent to the whites concerning her connection with the Lewis and Clark

Expedition she used to amuse members of her family by relating to them some of her experiences during the journey. One time she told them that she had seen at the Great Waters toward the setting sun, a fish as big as a log cabin. Captain Clark mentions the fact that they had found a dead whale washed ashore when they reached the Pacific.

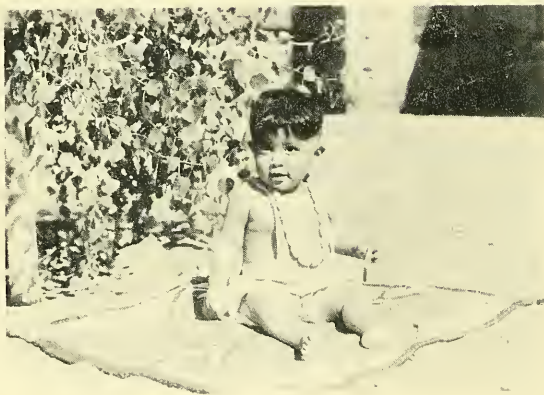
After Charboneau, her French mixed-blood husband's death, she was lost sight of to whites and Shoshones for many years while she was visiting kindred tribes of her people. She spent several years with the Comanches who are the same as Shoshones

and speak the same language. But the homing instinct in her lead her during her latter days to seek her own people in the mountains of Wyoming.

During the latter years of her life here she was known to the whites and Indians as Bazil's Mother. On my Parish Register of Burials, I recorded her burial under the date of April 9, 1884 as

Bazil's Mother, Shoshone, age one hundred years. Date of death, April 9, Resident of Shoshone Agency. Cause of death, old age. Place of burial, burial grounds Shoshone Agency. Signature of Clergyman, John Roberts. She was also known to the Indians by other names according to the Shoshone custom, as: Wadze-Wipe, the Lost Woman, Booe-nive, Grass Maiden, Bag-Ribo, Water White Man.

\* \* \* \* \*



Robert S. Natoni, The Spirit Of The Kayenta Sanatorium, Arizona.  
An Orphan Baby, Barely Skin And Bones When Admitted.



A SIXTH GRADE COMPOSITION FROM THE THEODORE ROOSEVELT SCHOOL

by

Esther Tenijieth

The first number of the White River Apache News comes to us from the Theodore Roosevelt School at Fort Apache, Arizona. It is published by the junior high school students. It is a very interesting little paper with some fine drawings. The following composition entitled "Vacatior." is written by a sixth grade student.

"On Christmas I went back to Cedar Creek. I went back on the bus. The bus stop at George Walker's house. I live on the other side of the river. I cross the river and I walk to my mother's camp and there she was getting the dinner ready. My mother was very glad especially my father was glad and I was very glad also. I have three brothers two had gone to get some wood by the wagon and one of them had gone to Whiteriver - he came back the same night. And my brother also were glad to have me come home. At night I told stories what I did at school. And they like stories I told them. I told them about the radio we used to have when we first settled in Fort Apache and the bulbs we planted and the hospital we painted. I told them the painter says that we are good painter. I told them it was lots of fun to stay at school. I finish my story and we all went to sleep.

"The next day I bring water for my mother it was cold and I cook for my mother. I try to do all I can for her. And I wash shirts for my brother. We didn't stay with my father very long because he went out deer hunting. He returned home December 30 with some deer's meat. My mother boiled the deer's meat we ate the meat and we went to bed. And my father left us on January 1. He went back to work. And the next day I left them. I had good time during my Christmas vacation and I appreciate that.

"Many of us would be day school pupils if we did not have trachoma but since we have trachoma we have to stay here at the boarding school and have our eyes treated. We hope our eyes will get well so we can be day pupils."

IMPORTANT INDIAN LEGISLATION

By Walter V. Woehlke

No elections are ever held in the District of Columbia. The City of Washington, with a population of half a million, does not choose its municipal officers. The residents and property owners of Washington have no voice in the management of the city. Congress is the Washington city council. It levies the taxes, decides on the size of the federal contribution to the operation of the city, allocates the money to the various departments, supervises the expenditure of the allocations, makes the ordinances, regulates business and other activities for the inhabitants of the District.

In the national life the Indians occupy a position very similar to that of the Washingtonians. They are ruled and governed by Congress. The House and the Senate are the final arbiters of Indian affairs. They make the policies, the appropriations and the laws governing the Indians. In fact, Congress in relation to the Indians occupies the position of a city council, of a board of county commissioners and of a state legislature in addition to the exercise of the functions of a guardian over the property of the Indians.

Because of this relationship there must come before Congress at every session a vast variety and number of proposed Indian

laws on almost every conceivable subject. Usually between two hundred and three hundred bills dealing with Indian subjects are introduced; about fifteen to twenty per cent of the bills are enacted into laws at the average session.

The present Congress has before it for consideration the usual number of Indian bills, about two hundred so far. On at least two score of the local and special bills the Indian Affairs Committees of the House and the Senate have already taken action, but consideration of the pending general Indian legislation did not begin until the latter part of March.

Probably the most important of the pending bills is the Oklahoma Indian welfare measure introduced by Senator Thomas and Congressman Will Rogers, the chairman of the two Indian Affairs committees. This bill contains a number of innovations. It endeavors to supply the landless Indians of Oklahoma with land to be productively used by the Indians for whom it is acquired; it creates an Indian farm credit system closely paralleling the federal production credit system for white farmers; it encourages the organization of Indian cooperative associations for a variety of purposes, and it proposes to finance these cooperatives through loans from a fund of \$2,000,000. The bill also makes a distinction between persons of one-half degree of Indian blood or more and those possessing a smaller quantum of Indian blood; over those of half-blood or more exclusive federal jurisdiction is reestablished

throughout Oklahoma. Those who are predominantly white are gradually to be released from federal control and supervision.

Next in importance is the bill which seeks to establish an Indian Claims Commission. Because of the nonchalance with which hundreds of treaties made by the Federal Government with Indians were broken and disregarded, almost every Indian tribe and band has one or more claims against the government. Scores of them are now pending before the Court of Claims, but hundreds more have not even reached the incubating stage. At the present rate it will take a hundred years to settle the Indian claims, and even then they won't stay settled. And while the claims are unsatisfied, the sense of grievance, paralyzing in its effect, will not leave the Indian soul.

The bill proposes to set up an Indian Claims Commission empowered to investigate Indian claims in the field, to dig up the facts, weigh and measure them and, on the basis of the ascertained facts, either recommend to Congress a settlement by direct appropriation or refer the facts to the Court of Claims for final determination. Sufficient personnel and funds are provided to bring about the filing and determination of all Indian claims within ten years.

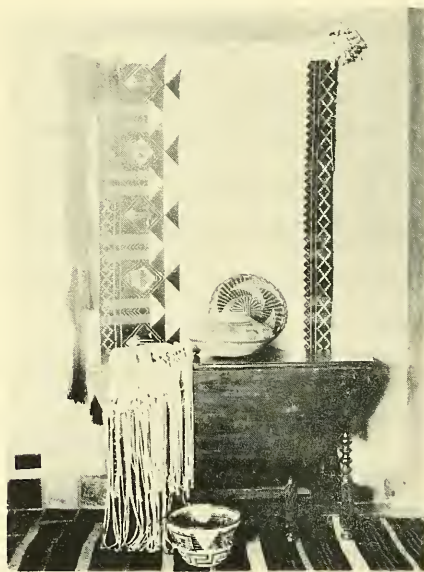
Of equal importance is the tribal-fund bill to be introduced in the near future. Some sixty tribes have funds running from a couple of thousand dollars to a million or more. Most of

these tribal funds are frozen solid. Not a nickel can be taken out of them for any purposes except by act of Congress. If the Crows want to use part of their own tribal money as a tribal revolving fund out of which to make loans to members for productive purposes, they must get Congress to pass a law authorizing them to do so. If the Chippewas want to use part of their tribal fund to finance the cooperative marketing of their wild-rice harvest, they must ask Congress to pass a law. If a tribe wants to send a delegation to Washington on its own money, Congress must first pass a law.

The tribal-fund bill proposes to thaw out part of the Indians' frozen funds, to make them available for productive purposes and for tribal administrative expenses -- not federal administrative costs -- through a broad grant of authority surrounded with proper safeguards against waste and loss. This bill is part of the general program to turn over to the Indians as rapidly as possible the authority and responsibility for the management of their own affairs.

The Indian Arts and Crafts Board bill authorizes no specified amount except the expenses of the Board, but nevertheless its passage should have a profound effect on the economic status of many tribes. A board of five persons, to serve without compensation, will be charged with the task of developing and improving the products of Indian handicraft and art, such as the Na-

vajo rugs and silver jewelry, the Pueblo pottery, the Sioux bead and leather work, to organize the producers and to find wider markets for the improved product. The Board will also have the power to design government marks certifying that the article bearing this mark is the genuine product of Indian artcraft and to prosecute those who affix such a mark or use imitation labels on products that are not genuine Indian ware. The work of such a board should have an immediate stimulating effect on Indian industries.





COMMITTEE ROOM

By Mary Heaton Verse

Under the dome of the Capitol is the room of Indian Affairs where our legislators decide which of the many bills presented shall be acted on and have a chance to become law. The lofty room, which has a painted ceiling has pictures of Indian scenes on the walls. Book cases line it. In the sober dignified room there is one brilliant spot of color. A pair of turquoise blue moccasins dangles from an electric light fixture on the wall, as brilliant as a jewel.

At one end of the room there is an arched marble fireplace, but its principal piece of furniture is the long twenty-seated green-topped table, around which sit the men and the woman who decide on the momentous questions which affect the Indians. Are the Indians to be allowed to buy such lands, such forests, what is to be done on the question of schools? What about this irrigation project? Here are decided all the things which make for their prosperity.

Around the table the committee is in session. Presiding is Congressman Will Rogers of Oklahoma. At the other end, Mr. Dimond, delegate from Alaska. Seated near the head of the table is Commissioner John Collier and perhaps Mr. William Zimmerman, Assistant Commissioner, beside him or Mr. Dodd or Mr. Weehlke. Congresswoman Isabella Greenway of Arizona, Congressman Ayers of Montana, Congressman Burdick of North Dakota, and Congressman Murdock of Utah, are some of those who are speaking today. Around

the room sit Indians from various tribes, come to see their legislation put through or delayed as the case may be.

There is always here a cross-section of the Indian tribes of America. They send their lawyers and hear them speak for the bills, hear them ask the United States Government for small things and for big things. Strong faced, grayhaired dignified Sioux sit next shorter, wide-faced Indians from the Pueblos in the Southwest. Here are Chippewas from Minnesota, a Seneca woman from New York State, and standing out sharply almost as though he were an older and different racial strain, a bright-eyed bronze faced Menominee Indian. The tribes of the north and south and east and west with their varied interests, often conflict with the interests of the white men who live near them and who cast desirous eyes on the lands and forests of the Indians.

The Indians sit calm and immovable, informed with that deep vitality which is their inheritance - an inheritance greater than lands or goods. There are noble faces, stolid faces, sometimes expressionless faces, but always the deep vitality, even when white blood has diluted it.

Mr. Dimond, delegate from Alaska speaks. What he wants is that the Indians shall receive something for their lands, which when through the treaty with Russia when Alaska became an American possession was taken from the Indians, except the so-called civilized ones. An amendment to the bill before the Committee would, if adopted, he complains, take its guts from it.

"It is theirs", he says "It is their money, it ought to be given to them. It belongs to them".

There is a bill for the exchange of lands now belonging to the Cibola National Forest, which are completely surrounded by Zuni territory.

"How many acres is the intended transfer?" inquires Congresswoman Greenway. The acquisition of more Indians lands is a sore and moot question.

The smallest questions and the greatest questions come up. Now it is a bill to refund an inheritance. The paternity of the little Indian girl has been proved. Meanwhile her inheritance has been squandered by the supposed heirs. She was a ward of the Government. The Government must get it back.

The delegation of Sioux and Assiniboin, tall, impressive looking, are here to plead their case for a dam which will benefit not only the Indians but the thousands of whites living on the Fort Peck Reservation. Since the Allotment Act the white people have chiselled in on the reservation. The land still owned by the Indians and the lands which the whites have managed to get, checker-board the entire territory. A map of this reservation tells the whole story of the allotment system and how it has successively robbed the Indian of his holdings.

Congressman Knutson proposes a bill to compensate the Minnesota Chippewas for 223,000 acres of swamp land which has been awarded to the State. The United States Government wasn't so generous with the Chippewas, he says. It persuaded them to cede an empire of the finest stands of white Norway pine.

"I venture to say that never have there been more millionaires

made from ceded Indian lands of these fine forests than in any other way except by oil lands. If they had what they should have had, the Chippewas of Minnesota would be worth millions upon millions of dollars. There is absolutely no doubt about this bill's merit." Mr. Ballinger, the lawyer for the Chippewas of Minnesota speaks eloquently for the bill. Everyone listens attentively as he unfolds another chapter of a tortuous and murky story of taking away fine lands from Indians and leaving them impoverished.

The bell rings. It is almost time to close. Commissioner Collier asks for a moment. He wishes to speak for restitution of \$50,000 a year for use of Indian delegations who wish to come to Washington to complain, petition or come after legislation. The appropriation for the present year was only \$25,000. The Budget had granted \$50,000 which amount had been cut down to only \$25,000. There is only \$4,000 left of the present year's funds, and the Oklahoma Indians have some very important legislation pending.

"What is accomplished by them coming here to complain?", someone asks. "Sometimes nothing, sometimes a great deal," the Commissioner answers. "It is important that they have the right to come. They should come."

Every morning in these brief hearings is a cross-section of the far flung problems. Every meeting an eloquent lesson in the history of this country and the whiteman's shameful treatment of the Indian.

APACHE BASKETRY

By Frederic H. Douglas

Curator of Indian Art, Denver Art Museum

The Southwest is one of the three great areas in which basket-making is one of the major industries of the Indians, the other being California and the northwestern corner of the country and the adjoining parts of Canada. In the Southwest we find about a dozen tribes which still devote considerable time to this craft. In this group the various Apache bands stand near the head, both for the excellence of their products and for their variety. Travelers in this area and visitors to museums having collections of basketry are often puzzled by the several types of Apache basketry and find it difficult to distinguish them. In this brief article I will try to indicate the major types and their outstanding characteristics.

The Coiled Basket

The best Apache baskets are made by the technique known as coiling, variations of this method being used by all of the three groups of basket-making Apache. Baskets made in this way show a continuous coil which starts at the bottom of each basket and winds its way upward to the rim. This coil has a foundation and a sewing medium. The foundation varies with the different groups. These differences

will be indicated when the types are described further on.

To make a basket, the worker - always a woman - wraps a bundle of foundation material with a sewing splint for an inch or less at one end of the bundle. She then bends this wrapped section back on itself and pierces it with an awl. She next passes a sewing splint through this hole and around that part of

the foundation which has not been sewed, drawing it tightly against the portion which she first wrapped. This process of sewing is repeated over and over again until the basket is done. New foundation and sewing materials are added as needed.

The basket is shaped by sewing the gradually lengthening coil to

various positions between the side and the top of the coil which has been completed. To make a flat area, the new coil is sewed on the outer side; for a wall which rises vertically the new coil goes on top; and to make a curving wall it is attached to regularly shifting positions between the side and top. The designs are made by using different colored sewing materials.

### The Apache Bands

Three groups of Apache make baskets by this method. On the San Carlos and Fort Apache reservations in east central Arizona live a number of bands called by the general

term, western Apache. In north central New Mexico is the reservation of the Jicarilla band, and in south central New Mexico we find the Mes-calero band.

### Baskets Of The Western Bands

Of these groups, the western Apache make the basketry which is the best known and the best in quality. It is illustrated in the picture by the bowls at the bottom and the jar in the upper right corner. In color it ranges from a light cream to a pale tan, and bears black designs. The light background is made from the twigs of several shrubs, of which willow is by far the most common. For black the women turn to the seed pods of the

devil's claw or martynia. Paints or dyes are not used. Very animated designs appear. They are largely geometric and on the bowls, the most common form, move in vertical or diagonal directions. Horizontal bands appear on the tall jars. Besides the geometric diamonds, chevrons, crosses and nets there often appear angular figures of men and animals. This type of basketry has three rods in the foundation coil, which is small and round.

### Jicarilla Baskets

Jicarilla basketry is illustrated in the picture by the large deep shape in the upper left corner, the bottle beside it and the bowl below it. This basketry is usually a pale and glossy brown. The gloss is the natural characteristic of

the sumac, which is the chief material of Jicarilla baskets. The designs are large and simple, single stars, crosses, box-like figures and sometimes angular animals. These designs are colored. Formerly red and yellow native dyes were made, but



for many years bright aniline colors have been used. These bright colors are probably the best aid to identifying Jicarilla baskets. The foundation has five or some-

times three quite large rods, which makes the coils large and rather oval in shape. A feature is the making of loop handles around the rim by pulling the top coil out of place.

### Mescalero Baskets

Mescalero basketry, which is illustrated by the largest bowl in the picture, may most easily be distinguished by its color. Various parts of the yucca are used. From the leaves come pale greens, yellows and creams, and from the roots

a red-brown. The coils have as their foundation rods and bundles of grass arranged vertically. This makes a thin, wide coil, unlike that seen in the other types. The designs are extremely simple, large stars filling the entire bowl being the most common.

### Twined Baskets

All of the Apache groups also make a less attractive kind of basket in the twined technique. This has parallel ribs rising vertically which are fastened together with splints twisted around them. The

baskets made in this way are shaped like a pail. They have very simple designs arranged in horizontal bands. These designs are often made with paint or dye. Leather fringes and strings of beads are often used for decoration.

### INDIAN LAND PROBLEMS AND POLICIES

Reprints of the section, "Indian Land Problems and Policies", published in the Preliminary Report of the National Resources Board, November 15, 1934, are now available on request. Address: Commissioner of Indian Affairs, Washington, D. C.

APACHE BASKETRY



INDIAN EDUCATION AT THE ANNUAL CONFERENCE OF THE  
PROGRESSIVE EDUCATION ASSOCIATION

by

W. Carson Ryan, Jr.,

"To what extent should Indian education differ from other education? What is the place of Indian culture in the Indian school? Should Indian children attend regular public schools?

"What can a community day school offer to the children of the community? To the youth? To parents?

"What contribution can the 'Non-reservation' Indian secondary school make to the present Indian community program?"

These were the questions discussed at the special Indian Service meeting held in connection with the annual conference of the Progressive Education Association at Washington, D. C., on Friday, February 22, 1935.

Mr. Frell Owl, Educational Field Agent for Wisconsin jurisdictions, opened the discussion by saying that as far as the Chippewas in his area were concerned, their education should be the same as that of the whites. He saw no special gain to this group of Indians by learning their native language or anything peculiarly Indian. He emphasized the need for making all education in his area, whether for whites or Indians, based upon the forestry of the surrounding States.

Professor Frank Speck, of the Department of Anthropology of the University of Pennsylvania, felt that the place of Indian culture in Indian education depended very much upon the particular tribe involved. He remarked, however, that many of the Indian legends constituted reading materials superior to much of that now used in schools. In general, he emphasized the value of basing the school program on cultural heritage of Indians, including the dance, literature and music.

Miss Ann Shumaker, former Editor of Progressive Education Magazine, decried the use of fairy and folk lore of other races in connection with primary work with Indian children when there is a rich literary heritage of their own.

Commissioner Collier pointed out that the very existence of Indians was inextricably bound up with their economic life. He reminded the group that all life, whether whites or Indians were involved, in the Navajo and Rio Grande areas depended upon the erosion situation in these areas and that neither white nor Indian schools in these sections were teaching anything about it.

As a concrete example of the use of a selected local industry as the basis for work in schools, Mr. Paul W. Gordon, Director of Education for Natives of Alaska, described the study of the salmon industry as developed in the school at Wrangell, Alaska.

As part of the discussion of the introduction of industrial life into the school, Dr. Fannie Dunn, of Teachers' College, Columbia University, and Miss Rose K. Brandt, Supervisor of Elementary Education of the Indian Service, pointed out the need for making a distinction with regard to the ages of children. Both agreed that elementary school children should participate in such environmental study only on the level of their physical and intellectual development.

Mr. S. R. Logan, of Winnetka, Illinois, stressed the need for providing even young children with an opportunity to plan and assume co-operative responsibility for the organization of their own schoolroom group and to assist in making plans for the Indian schools.

Emphasis given to community work in the new Navajo day schools was described by Mr. Allan Hulsizer, Supervisor of Secondary Education. Both Mr. Hulsizer and Mr. Howard McKinley, a young Navajo university graduate now working on the Navajo program, indicated the importance of actual participation by Indian parents in planning and operating the new community centers.

Others who participated in the panel discussion were Miss Minta R. Foreman, Principal of Wheelock Academy, Millerton, Oklahoma; and Mr. S. H. Gilliam, Principal of the Albuquerque Indian School. Mr. Gilliam spoke of the way in which the Albuquerque school was projecting its work into the nearby Pueblo communities.



"FIFTY CENTS FOR A TURNIP"

As an account of enterprise under difficulties, we publish here excerpts from a letter sent by Mr. Wendell H. Cordle, Principal of Kotzebue, Alaska School, to the United States Office of Indian Affairs in Juneau, Alaska.

"In order to interest the natives in gardening, a greenhouse was constructed. No work could be done until the weather



Excavating A Twelve Foot Snow Drift (During A Snow Storm)  
On The Greenhouse Site.

broke in April and then all cutting had to be done inside. When the time came to put the building up a twelve foot snowdrift had to be excavated. The size of the excavation - thirteen feet by twenty-five feet - was rather difficult for the boys but they all worked willingly. Heat is supplied by an Arctic stove made from an oil drum so that it will burn wood. The seeds are in the soil now and the entire village, natives and whites, are watching to

see what the outcome will be. If the experiment proves a success the interest in gardening will be increased manyfold as several natives have already asked for plants and seeds. They are making gardens, and plants will be given them as soon as it is possible to put them out.

"The construction of the greenhouse was the first unit in a project which has proved very beneficial to the people of Kotzebue. The second unit was the making of a large experimental garden and the use of cold frames in connection with the greenhouse.

"The garden plot was behind the schoolhouse where there was some protection from the west winds which are very cold even in the summer. Gasoline drums were used as a fence to keep the dogs out as well as to afford additional protection against the wind. A portion of the piece had been used as a garden several years before but the larger part was virgin soil. Preparation was started as early as possible and frost was found a few inches from the top as late as June 22. No fertilizer was available in Kotzebue as the ice did not permit any shipping after the plans for the gardens were made.

"Transplanting from the green house to the garden was started on June 23 and completed on June 24. Seeds were put in the same time transplanting took place, to make a comparison between the two methods. Many of the native children came to help in this



work. A few days preceding this, plants were given to the natives for their own gardens but a late freeze in June ruined most of them. Others were given out later and these grew very well.

"Due to the fact that a Demonstration School was conducted in Nome during the summer for teachers of Northern Alaska, we had to leave just as the seeds started to break through the ground ...

"When we returned we found potatoes, cabbage, ruta-bagas,



In August - Kohl-rabi And Cabbages And A Flourishing Potato Patch

carrots, kohl-rabi, head lettuce, spinach, turnips, peas and so forth, making a pretty showing for a barren coast above the Arctic.

"Tourists seemed to find our gardens a great attraction. One man from Seattle, with something like awe in his voice, offered me fifty cents for a turnip 'raised in Kotzebue'. I feel that, with the growing dependence of the natives on 'white man's food', gardening is necessary to their interests, and I am well pleased with the first year's increase of from three to twenty-two gardens in the village."

## PUBLIC HEALTH NURSING

By Fanny T. Marcus

Field Nurse

The advent of the Public Health, or Field Nurse, in the Indian Service, is comparatively recent. Formerly a Field Matron was employed who, among her other duties, (though untrained), dispensed medicines. It is natural then for the Indians, who were not familiar with Public Health work, to think that dispensing medicine was the chief function of the Field Nurse.

When the services of a field doctor are available it is contrary to all the principles and ethics of the medical and nursing profession for a nurse to prescribe or dispense medicine. As it is impossible for one doctor to be everywhere at the same time, we have what is known as standing orders, prescribed by the doctor, which permit a nurse to dispense simple remedies under certain conditions. Our chief functions are primarily to teach positive health and preventive care.

### Our Public Health Objectives Are:

To assist in educating individuals and families to protect their own health.

To assist in the adjustment of family and social conditions that affect health.

To assist in correlating all health and social programs for the welfare of the family and community.

To assist in educating the community to develop adequate health facilities.

These objectives are embodied in the following activities; stress-

ing at all times those most pressing to our local health needs, and include the following services:

### Home Visits

Emergency nursing in homes, and teaching some one in the home to give care.

Pre-natal, infant and pre-school supervision.

### General Clinics

Teaching the prevention and control of communicable diseases,

including tuberculosis and venereal diseases.

### School Nursing Service

Special trachoma work in school and adult clinics.

Assisting in relief work.

Transporting patients to and from hospitals sanatoria.

Assisting in maintaining vital statistics.

### Purpose Of House Visits

Home visits are for the purpose of interpreting the principles of healthful living and prevention of disease, such as sanitation and hygiene.

My first summer here I stressed covered drinking water and screens, and feel that my efforts have been slightly rewarded.

We are constantly stressing the importance of cleanliness in relation to disease, urging screens for windows and doors, encouraging closed wells, covered drinking water, better toilets, vegetable gardens and so forth.

Patients requiring bedside nursing are usually prevailed upon to accept hospital care. Most families have very limited or no facilities for home care. A great many of our obstetrical patients have been educated to accept hospital service.

### Clinics Established

In establishing clinics we have found it more practical to

have General Clinics instead of Specialized Clinics such as infant

hygiene, pre-natal, tuberculosis or trachoma clinics. People attend for all reasons or conditions. The field physician attends these clinics whenever possible.

Formerly two clinics were held in the Casa Blanca area; one in Bapchule, and one in the old Casa Blanca day school. From January 1, 1934 to January 1, 1935, three hundred and three patients attended these two clinics, making a total of seven hundred and eighty-eight visits. This includes several special eye clinics held by Doctor Eilers.

In October my most flourishing clinic had to be discontinued. The old Casa Blanca day school building, in which these clinics had been held

for eighteen months, through the courtesy of Mr. Hanchey, had to be converted for school purposes again.

Establishing clinics has been a very slow and difficult piece of work, taking much time, perseverance and patience. In the beginning many sessions were held with no one attending. Numerous excuses were given for this non-attendance. Distances were too great; no transportation facilities; could not remember the clinic days; the weather was too hot or too cold and so forth. Gradually, however, the attendance increased, and at the time the clinic was discontinued, the average attendance was most satisfactory. I know that my Casa Blanca people miss these clinics, as I have daily inquiries as to when they will be resumed.

### School Nursing

As our school nursing is only part of a generalized program, and not a special service, our success depends, to a great extent, upon the cooperation of the school personnel. This work consists of: Assisting the physician in routine periodic physical examination of every school child. Assisting in securing the correction of defects found. Many of these corrections are contingent upon the visits of our special physicians, who perform tonsil operations, eye work and dental work. Making arrangements for undernourished children to receive extra nourishment. Assisting the physician with immunization work such as smallpox and vaccinations, typhoid and diphtheria inoculations and so forth; supervising the health

and habits of our school children, in cooperation with the physician, school personnel and parents. Here I will state that we are receiving fine cooperation from the teachers in our trachoma and school clinic work.

Last year, at Casa Blanca, during the first school semester, in cooperation with the teachers, invitations were issued to parents of the school children to participate in a practical demonstration of the physical care of the children. Our objective was to have the parents continue in the home, the treatments and care demonstrated during these meetings. We also participate in the promotion of hygiene and sanitation of the school plant.

Last winter I led a Mothers' Health Club at Casa Blanca. Many fine and instructive talks were given by our physicians and special physicians. Such subjects as tuberculosis, trachoma and venereal diseases were discussed, as well as care of the teeth. Mrs. Jorgenson, Home Economics teacher, gave several sewing lessons and instructed in the making of layettes. These meetings were held in the evening

and on several occasions the fathers were invited. The meetings were usually well attended.

During the summer vacation period I held a class for the older school girls in simple nursing procedure. Several of the girls who showed an aptitude for the work were permitted to assist me in my clinics, which they seemed proud to do.

### Much Work, Many Records

I have tried to tell you of some of our activities. These are all subject to change, depending upon the existing needs of the day. There have been times when we have been without the services of a field doctor. For the past five months I have been carrying the districts made vacant by the transfer of Miss Sturgis, in addition to my own, merely touching the high spots of both, which was very unsatisfactory. I feel that I have lost contact with my own families, which I have worked hard to establish. Now that Mrs. Head is here to relieve me, I will have more time to resume some of the activities in my own districts.

Incidentally, all of our activities entail voluminous record work, such as family case history records, pupils' health record cards, clinical records and others too numerous to mention. Thanks to Miss Phelps of the school personnel, and to the very frequent and competent assistance of Mrs. Moore of the office personnel, after working hours, I have been able to keep some of these records up to date.

Mr. Handey has been most kind in furnishing us with help whenever

it was available, to clean our dispensary and various clinics, thus relieving us of these duties and affording us more time to devote to more important work.

During the period in which I have been working among the Indians I have had many moments of discouragement at the seemingly slow progress made. However, when consideration is given to the many years which it has taken the white race to reach its present state of civilization, I believe we can feel that we are making a steady and definite progress toward our objective.

Another very important point to be considered is the fact that there are among the Indians, and particularly among the older and less educated members of the tribe, many primitive forces still at work, which constantly oppose our health teachings, and these must be gradually conquered if we are to reach that goal which is always before us.

It is then up to everyone of us to encourage the Pimas to want to improve themselves, physically, mentally and economically.

\* \* \* \* \*

#### OSAGE PLANTING SONG

I have made a footprint, a sacred one.  
 I have made a footprint, through it the blades push upward.  
 I have made a footprint, through it the blades radiate.  
 I have made a footprint, over it the blades float in the wind.  
 I have made a footprint, over it the ears lean toward one another.  
 I have made a footprint, over it I pluck the ears.  
 I have made a footprint, over it I bend the stalk to pluck the ears.  
 I have made a footprint, over it the blossoms lie gray.  
 I have made a footprint, smoke arises from my house.  
 I have made a footprint, there is cheer in my house.  
 I have made a footprint, I live in the light of day.



## AN IECW CAMP IN A TAMARACK SWAMP

By E. J. Carlson .

Forest Supervisor In Charge Of IECW, Consolidated Chippewa

People who know a tamarack swamp have wondered, no doubt, how our camp exists in one. It does not lie in a swamp. We do have such swamps - lots of them - all around us, but our camp is situated on a good knoll and it rains for days without giving us any trouble.

### Construction Of The Camp Plant

We did not have much choice in the matter of selecting a camp site, to be truthful, as the ones we preferred would not pass the Public Health Department inspection, or there was not sufficient water supply, or the site was too far from our major projects or, last but not least by any means, there was no road to the proposed site. The uncertainty as to the duration of the IECW program also played a big part. We used a tent camp from the beginning of IECW in July, 1933 to November of that year and there was over a foot of snow and plenty of sub-zero weather before we were able to complete construction and move into the fourteen buildings covering 20,787 square feet which were the nucleus of our present camp. Our new quarters were constructed for a six months' period. Had we known definitely how long these buildings

were to be used, we could have made an ultimate saving in construction costs.

Also, we did not think it necessary at the time to purchase a lighting plant, but tried "getting by" with an old Army transport unit and to this day the condition of our lighting system can best be described 4 in one word - "Haywire!"

Our water pipe system was laid seven feet underground to prevent the frost from reaching the pipes. Our water supply is obtained from a ninety-foot well but is uncertain due to a clay formation which gives the well a habit of caving in occasionally. When this happens, we haul water a distance of six miles - no mean task as our transportation facilities are limited and this hauling must be done at night, after a day of hard work.

### Medical Care

We have our own hospital and camp physician. This is an important factor in the sanitation and personal hygiene of camp life, especially when one remembers how far we are from other medical aid. This means heavy purchasing of medical supplies and equipment, as our agency at Cass Lake is strictly an administrative unit and not a warehouse where we may conveniently obtain what we need. (Indeed, we do our own purchasing for everything needed from toothpicks to steam shovels!) Our camp physician also has charge of Nett Lake village nearby (containing approximately three hundred Indians). In case of

serious illness or accident to anyone either at the village or the camp the ill or injured person must be taken one hundred thirty miles to the Fond du Lac Indian hospital. Our cost per man for medical care is approximately \$1.20 per man. This figure is, perhaps, rather high, but considering that everyone of the 1,100 men who have been employed at our camp is given a thorough physical examination and vaccination on enrollment and another examination upon leaving, both of which are recorded in detail, and considering in addition the routine medical needs which crop up daily, this figure is as low as can be expected.

### A Recreation Hall Of Many Uses

At first we doubted whether it would pay to construct a recreation building, but since the construction of our 57'x 55' hall early this fall there is no question but that it is the best investment we could have made. For one thing, it saves wear and tear on our trucks because we do not have to haul the boys to a distant town so often. The inside of the hall is equipped for basket ball, one of the most popular indoor games among our Indians, and

at which they are remarkably proficient. Some of the more talented men frequently put on plays and sketches, under the able supervision of our camp manager. Dancing to modern music and tribal music and dancing are popular. As an indication of the widespread interest in this camp, visitors frequently attend these entertainments from Virginia and Hibbing, sixty miles away, and even Duluth and Superior, Wisconsin, one hundred fifty miles away.

### Night School

The building is not used for play alone, but for a much more serious matter - night school. One night a week is set aside for this purpose, but the intense interest would seem to justify the camp manager's plea that school be held two

nights. There is an enrollment of one hundred men. Teachers are recruited from the various county schools within driving distance, augmented by such experts as the telephone lineman, forester, civil engineer and camp physician. The camp

holds classes in hygiene for the camp at large, and also holds special classes in first aid for truck drivers and crew leaders, in which they learn to handle the first aid kits with which each truck is equipped. Classes alternate so that one night may be devoted to general for-

estry subjects, another to road engineering, another to the proper methods of measuring and estimating timber, another to proper construction and so forth, of telephone lines. Religious services are held each Wednesday evening, to the satisfaction of many of the men.

### Sharing The Jobs

Each reservation has its quota of men allowed for work at the camp of two hundred fifty men. The field workers and social workers under the agency are now in charge of employment problems in his or her district. Under the present plan, the social worker or field worker is given a quota and a practically free rein to keep it filled. These agency workers are in direct contact with the Indian families and are in a position to decide to better advantage just which man has the largest family to support and is most likely to be an asset to all concerned if given an opportunity for employment. It is necessary, with so many clamoring for work, that a system of rotation be maintained, and each worker changes his or her men at intervals to allow as many as possible to obtain employment. Of course, many men do

not stay in camp until weeded out, but leave when the inclination strikes them. These two factors have lowered our average working period to sixteen days per man for each man employed on ECW work. (Incidentally, it is most interesting that one district will produce men with a very great deal of "stick-to-it-iveness" while others produce men with practically none or some with varying degrees of ambition.) On the whole, however, interest shown is good.

A complete record for every man employed on ECW at any time, for however short a period, must be maintained at the office (Cass Lake), as the wages of each worker are divided so that he receives one-fifth and his dependent receives the other five-sixths. The records are exhaustive and require the full time of one clerk to keep them in order.

### Transportation Problems - And Some Reminiscing

Transporting men from their homes to camp and back again is one of our biggest problems, due to the scattered location of the reservations. One fourteen of the two hundred men employed at the camp itself are from the Nett Lake Reservation on which the camp is located.

The others must be brought from reservations in all directions. Grand Portage Reservation has a quota of eight men, whom we must drive three hundred miles northeast to this reservation; twenty-two men come from the Fond du Lac Reservation one hundred thirty miles southeast; and from

two hundred miles south of camp at the Mille Lacs Reservation come six more men. Fortunately the agency lies midway between camp and the White Earth Reservation so that the fifty-one men on the Beech Lake Reservation come or go by the truck dispatched the two hundred fifty miles west to White Earth for one hundred men. We have barely enough trucks for camp needs and to keep the crews working, so it is most difficult to arrange for a special transportation truck to make these trips from one to four times monthly. And then we wonder why our trucks wear out!

Hardships! The hardest ship to navigate, according to this forester's ideas, is a canoe. (All our transportation problems are not confined to trucks. I should say not!) We have a crew of fifteen to twenty men who work at Nett Lake village, which necessitates crossing Nett Lake. They cross via a "je-main" (Chippewa for a birch bark

canoe). This is rather dangerous in the fall when there are high winds and the ice is beginning to form. Of course, after the ice is thick enough - and oftentimes before, to our discomfort - we walk across the lake to work. Sometimes the thermometer hovers around fifty degrees below zero, but so far no frozen limbs have been reported.

Spells like these remind me of days gone by when a forester went cruising timber. He took along his tent, bed sack, and grub, and when night came along he had to clear away the snow with his snowshoes for a camp site, set up the tent, prepare a meal and crawl into the bedsack with a prayer that he woke up before he froze to death. No such hardships for our EOW crew though, although the survey crew have some pretty long hikes. They always manage to get back to a warm dry camp with electric lights, have a shower, lots of good hot "cluck" to follow, and usually a game of basketball or a radio program before turning into a warm dry bed.

### Some Operating Problems

Proper supervision for projects scattered within a radius of four hundred fifty miles north, south, east and west is no mean task. For the mobile units, contracts must be made up covering auto storage and gasoline even if the project will last but two weeks. Picture, if you can, a foreman three hundred miles from the agency with no gasoline for his working crew and unable to purchase any on "open market" because regulations will not permit it. Picture the telephone lineman out two hundred miles

when he received enough material to start building a certain line. Well, he did start to work, assuming that the other contracts for further materials would soon be returned from the Indian Office with procurement instructions in plenty of time. Alas, we waited three months!

There is also the problem of easements and right of ways - important items in our program, and interesting. For instance, in order to construct six miles of telephone line, it required one sitting with the city

council, conferences with two county boards, the State highway department, and six individual land owners. Of course, this was a little more than usual but still typical. Practically all the land under this jurisdiction is allotted and easements must be obtained in order to do any work whatsoever on any of such land. We have corresponded with allottees and heirs in twenty-eight states, three in foreign countries, worn out one automobile, and spoiled the disposition of two clerks, but we get our easement!

Since the inception of ECW., we have had one hundred seventy-one projects, of which seventy-three have been completed and fifty-one partially completed at the present writing. Of course, not all of these are on the Nett Lake Reservation or worked by employees of the camp. Eighteen are on Leech Lake Reservation (Cass Lake); three at Grand Portage; five at Lake Vermilion; eighteen at White Earth, including forty miles of telephone lines; two at Fond du Lac; two at Mille Lacs; and the balance at Nett Lake.

Our most interesting projects are the construction of truck trails within the Nett Lake Reservation. Perhaps the cost of construction is high but they are without a doubt the most successful project undertaken by ECW here. No one can appreciate these trails who

has not lived or traveled extensively in the north woods when it was necessary to take your pack on your back and call it a day after twenty miles or so. Today, we travel forty miles an hour on a good road in an automobile, right through the tamarack swamps, seeing as much land in an hour as we used to be able to see in a week or so. We had lots to learn in constructing these trails and really had very little success until we were fortunate enough to obtain the services of a field engineer with wide experience in building trails through just such swamps and sink-hole marshes.

Why have we concentrated on Nett Lake? Because this reservation has four times more timber than all the other nine reservations together under this jurisdiction. There are more allotments held in trust on the Nett Lake Reservation than on any other, making it possible to trowel continuously on Indian land. For this reason, also, we have been able to build up a good fire protection system. However, since there is practically no tribal land on this reservation we are unable to do very much forest culture work. With the land status such as it is, it is a little difficult at times to set up projects which will be allowable under the Act of March 31, 1933. We have often had the Indian Office disapprove a project, so all in all it keeps us guessing to find work on all the reservations that can be allowed.



IEW WORK, FORT BELKNAP, MISSION CANON PROJECT

Indian Teams Being Used To Shift Creek Channel To New Location



Indian Boys Building Culverts





INDIAN TRAFFIC UNIT

By William R. Upshaw

Traffic Manager, Mexican Springs

In an article last fall in the Gallup Independent, Nakai Bito was cited by the editor of INDIANS AT WORK as being taciturn.

To arrive at Nakai Bito, (Mexican Springs), you must travel on United States Highway 666, twenty-two miles north from Gallup. About three miles off this highway, you come upon a busy community - Nakai Bito. Here you find the central location of the Soil Erosion Service, including the Navajo Experimental Station.

Nakai Bito has as its chief Mr. M. E. Musgrave - a very able and efficient man for the position. In dealing with the problems of the Navajos, he leaves everything to the Central Committee of the Navajos, which thereupon meets and comes to a general decision.

Before giving a brief description of my own work here at Nakai Bito, let me say that I am a full-blood Navajo. employed as head of the Transportation Department. This includes all freighting, trucking of all kinds and the responsibility of all machinery used by the Station.

Navajo Machinists

We have fifteen trucks, including dumps and all-purpose; twenty

pick-ups; three station wagons; a rock crusher; an air compressor;

three water pumps and three caterpillars with all equipment for road upkeep.

Our work routine starts at seven-thirty each morning when each truck is sent out with an experienced and trained driver, and crew, to detailed parts of the area. During the morning and afternoon we are busy with repair work and general auto mechanics. When a truck needs overhauling, we send it to the garage in town, under the supervision of Mr. Shepherd and his Navajo assistants.

We keep a record each day, of the gas and oil used and the repairs done on all cars and trucks. Each truck driver also hands in a daily report, telling how much gas and oil he has used, what repairs

have been done, and where he has gone and the work put out. We are then able to estimate the cost of each truck per mile, per hour and per day. We make out a monthly record, including all the above-mentioned items, thus finding out the cost by the month.

Each truck is equipped with a cost book which has a place for gas, oil, mileage per day, repairs and destination. These books are sent in at the end of each month to find out the cost of the truck for the month. On Saturday mornings, each driver washes and services his own truck for the ensuing week. We also have a man who services and washes all the pick-ups and station wagons. In the afternoon, follows the inspection of all vehicles.

#### Navajos On Jobs

Now that I've described my work, I want to mention the positions held by Navajos, placed by Mr. Musgrave. We have a superintendent of construction, Mr. Becert; a blacksmith, Keets Dennison; a time-

keeper, Mr. Paul Jones. In the field of research we also have Navajo assistants. The artist for our soil erosion work is Charles Shirley, who has done paintings in different chapter houses.

#### Invitation

I believe I have covered the Transportation Department and here I would like to extend an invita-

tion to those interested in Nakai Bito to come out and visit our Experimental Station.

INSTRUCTIONAL COURSES FOR TRACTOR MECHANICS

Five special tractor schools are being held at the present time at five of the Indian vocational schools, each extending for a period of six weeks. Twelve men have been assigned to each class from reservations in the region served by each school, the men now being employed in tractor repair work on emergency conservation, road or irrigation work. Instructors have been furnished the schools by the manufacturers of the various makes of tractors used in the Service. The courses are practical, intended to fit the men to become better repair men. Each will be expected, upon his return to the reservation, to train other Indians in tractor repair work.

These short courses in tractor repair work are the forerunners of other short courses which will be offered in the vocational schools. They will be followed at a later date by courses in the repair of farm machinery, automobile repair, elementary carpentry, cement work, etc. Definite plans for these subsequent courses will be made after the success of the tractor schools now under operation is determined.

A LETTER TO THE COMMISSIONER

From Princess Red Wing Of 7 Crescents

Narragansett Historian

Since our reservation was sold in 1380, the Narragansetts have been a struggling group, held together only through their little stone church, now two hundred fifty-eight years old in Charlestown, Rhode Island. Last year the town wanted to sell it to the Boy Scouts, so we were compelled to charter it anew, to hold it as a sacred heritage from our forefathers. The Narragansetts were always very religious, and to this little church for years have journeyed my sires of all generations. The first pastor being my ancestor. My mother was christened there. Every August they have held a reunion and Narragansetts come home to worship. Last August more than a thousand people gathered at our little church, to honor the memory of those graves and the once powerful Narragansetts who stretched forth their hands to Roger Williams and therein was the calumet. "What cheer Metop! Let us dwell in peace; there is room for you and me," are the words painted on every hillside of Rhode Island and the echo shall never die. Governor Greene voiced them back to us at that meeting. Senator and Mrs. Graham gave us lovely United States and State flags.

There are still living Indians who received their \$15 from the reservation and their families have gained much from civilization and citizenship. They have gone into every walk of life and we have many college graduates. We have some who have never stepped foot out of Rhode Island and others who have traversed the world. But everyone is a Narragansett at heart and only an Indian can understand that advancement cannot wipe out the Narragansett spirit where remains the blood. History has recorded every evil deed. Our nobler ideals have been passed from father to son in that "great unwritten book". Now we are going to publish that "unwritten book" month by month and proceeds go to the maintenance of our church. Our paper will be called the "Narragansett Dawn" and is purposed to turn all faces to the sunrise of better times. Mrs. Roosevelt has sent us her greetings and encouragement in this enterprise.

FLOOD WATERS TO RAISE GRASS

Superintendent Robert Yellowtail of the Crow Indian Reservation, has returned from a trip to Denver, where he attended a meeting of stockmen of the Rocky Mountain states, called for the purpose of discussing the application of the new Taylor grazing law, recently enacted by Congress.

While going to and from the meeting, Superintendent Yellowtail states that he observed that the mountain area is unusually devoid of moisture. "The grazing ranges of southeastern Montana, Wyoming, Colorado, western Kansas and Nebraska appear to be practically ruined, from a grazing standpoint, and unless copious rains, or heavy, wet snows fall soon, it would appear that these states are doomed to the worst siege of drought this country has ever experienced," said Mr. Yellowtail.

To offset threatened drought conditions locally, Superintendent Yellowtail has ordered all irrigation ditches on the Crow Indian Reservation opened for immediate use, the purpose being to wet the soil with flood waters from the mountains, rather than to permit them to rush down through the streams to the Gulf of Mexico, and thus lose all the early season moisture. By taking advantage of the early moisture afforded by flood waters, Superintendent Yellowtail feels that, in the event of another dry summer, the moisture thus conserved would at least be sufficient to provide a fair crop of hay and other food stuffs and be the means of lightening the relief load of the ensuing winter.

In this connection, Superintendent Yellowtail urges that everyone having lease right, or other water right under the Government ditches immediately call at his office at Crow Agency and clear all back irrigation charges, so that advantage may be taken of the early water. He states that from now on early mid-winter irrigation will be the policy of his office in order to avoid a wild scramble for water when the ditches are low.

Mid-winter irrigation of farm and hay lands is a new innovation in irrigation in Montana - flooding the frost out of the ground, so to speak, and at the same time taking advantage of the early high water, and results of this experiment will be watched with interest, all eyes being turned on Crow Agency.

FROM IECW FOREMAN REPORTS

Diversity Of Weather At Five Tribes. Oklahoma has a reputation for having a wide variety of everything. This is especially true of her weather. Last week the men who furnishes us with our weather made us think that Spring had come and everybody began to talk baseball, baby chicks and gardening.

True to form he reversed his program and Monday morning we thought that Admiral Byrd had arrived with all of the Antarctic ice, sleet, snow and cold. We forgot baby chicks, baseball and the garden.

In spite of the cold weather the men kept right along with the work on reforestation, general cleanup and camp maintenance. We have some good leaders and assistant leaders on the job who seem to get splendid results from the men. They are able to get the most out of their men and at the same time keep them in good spirits. This is quite an accomplishment by any man who leads other men.

We are looking forward to a visit by the Rev. Johnson Bobb of Hugo, Oklahoma, who will speak to us on Friday night of this week. He is a member of the Choctaw tribe and is a Methodist Minister.

On account of the severity of the weather we were unable to indulge in any outdoor recreational activities this week. The men played checkers, dominoes, ping

pong and "shot the Moon". The recreation room certainly plays its part in keeping up the morale of the men. E. C. Palmer.

Work Progressing At Walker River. Work was continued on lineal survey of outer range and markers placed every one-fourth mile over the boundary line and will be finished in another day or so.

The fence job took most of our time and men and is progressing well considering the hard formation found in pegging the holes. The posts are seven feet long placed two and one-half feet deep in ground and are one rod apart and the fence has four strands of the heavy barbed wire spaced twelve inches apart on the posts.

Another stretch of the truck trail was completed Thursday leading over the sandy rough country leading to the cow camp on the river. Considerable felling and brush work had to be done in worst places. Roy M. Madsen.

Progress At Painte. The trail work this week was a continuation of the work we did last week, namely drilling holes on the side of the canyon in the sandstone where the trail is to be built. Some of the crew were sent down to the bottom of the canyon to continue the trail on down the floor of the canyon to the springs where the cattle will be driven to water when it is not available elsewhere.



The spring development has been going along very smooth and the water flow is gradually increasing and when finished it will water a great many cattle and will surely be worth the money that was spent in developing it.

The recreation this week was mainly that of playing volley ball. There were several real exciting games and several of them were close right to the finish. William V. LeMay.

Fair Weather And Hard Work At Red Lake. The major part of the crew has been turned back over to project nine, which is the release work, or classed under Stand Improvement. The weather here has favored the working man for the past week or so. Under these conditions the foremen have had a wonderful opportunity to open all roads, which are now being worked by the tractor and grader.

On the other project, comes our source of dry wood supply. Along this road, taking sixty feet on either side, one would find hundreds of cords of dry wood. For the past week, a small crew of men have approximately four hundred cords of this wood cut into four foot lengths. Much of this wood is hauled to the Ponemah School, while the camp has been transporting load after load for its own use at camp.

All personnel of the conservation work has returned to the old school days. Every week all are present at Red Lake, and are being instructed on ways and means of first aid. The classes are being conducted by Dr. Lynch. S. S. Gurneaux.

A Good Word For IECW From Shawnee. Today we entered on what is perhaps our last month of work on our ECW Project in this community. At the same time we are hoping that the work will continue after the thirty-first of this month. The men are enthusiastic and interested in their work. Orlando Johnson.

Night School At Fort Totten. We have adult night school every night and one class in First Aid. There are fourteen in the first aid class and fifty-one enrolled and attending the night school. The classes are getting larger and interest is very gratifying. I was out to four of these schools this week. There are more groups that have asked us to organize in their community and we will use all of the volunteer teachers we have. The hardest is to get suitable places to hold the schools. Homes are small and not very well arranged for the large attendance. Edwin C. Losby.

An Orchid To IECW From Pine Ridge. We are relying with hopes that this work that has been so beneficial to all of the reservation as a whole may continue for another term. The men greatly realize what a great help this organization as the Indian Emergency Conservation Work may be to them if this continues. No greater achievement has ever been anticipated than the work that we are now doing under IECW. Let us all hope that this work may continue for a greater future. To those that are in the position to make this work possible let us hope that they will again be able to make the continuance of this organization possible.

The men are taking great interest in the art of tanning. Different

crews have been organized for the tanners. This has been one hobby that has been worthwhile. We are in hopes that we can organize other similar projects that can be figured out. All these hobbies as might be called are being done on their spare time. Frank A. Stoldt.

#### Praise For The Men On Shoshone.

The work here on dam construction for this year is almost finished and will be completely finished as far as the actual construction the last of next week. All that remains is the fencing.

These men have worked hard and long to make these dams a success. They have gone through many hardships among which was the lack of water, and sickness but they all stuck through, and have done their best at all times. What more can be asked of any man?

I am glad that I have had the chance to work with these men, not as a Boss or "Slave Driver", but as a friend and co-worker. I have never received better cooperation from anyone, what we have done we have done together.

Gone is the so-called "lazy Indian" and in his place stands the Indian who asks for no charity but for the right to work and supply his own needs for himself and his family. P. G. Pankey

Looking Forward To Spring At Zuni. We have had some snowing going on several days ago.

We do hope it was the last snow. Spring will be soon here and all the trees we have plant will

be all green and look swell on the river. Luciano Quan.

First Aid At Chilocco. First aid is coming along fine. Everyone seems to be interested in the course that one obtains from study on first aid. Our time was limited to fifteen hours for the course but as we are short on text books and so much interest has been shown the men have agreed to continue as long as is necessary to secure a certificate and on their own time. Achan Pappan.

Sports At Hoopa Valley. The camp boxing team gave a preview at Mill Creek Camp Thursday evening and had four good bouts before a crowd of about one hundred fifty people.

All the boys are in great shape for their bouts Saturday.

The basketball team won their game from the Independents last Sunday in a hard game with a score of 15 to 25.

The base ball team will play the Hoopa team the third of March in Hoopa.

Men in camp are anxiously awaiting the future program as most of them hope it will be continued. C. J. Rivers

It's Still Winter At Sac And Fox. Our perfectly good spring weather was ruined by a blizzard which started Sunday afternoon. By Monday drifts were piled high and the thermometer was several degrees below zero. Our plans for using the spring weather were thus of no avail, and we are struggling along in the snow again, and starting on another spring thaw. Fred Anderson.

Work Nearing Completion At Potawatomi. The greatest attention is being given to the erosion control problem and the soil-saving dams of the latter setup. Our erosion check dams are almost completed at present. More men will be used on other projects to facilitate the progress of the projects that need the most attention, as our major erosion control project will need only slight attention for completion. The well development project is also nearing the end of the program. P. Everett Sperry.

' Spring Weather At Colville. It certainly is looking like spring in our section and the group sure show it. They are hitting the ball as though they were getting ready for some grand opening. The brush clearing is looking neat and the old snags and dry trees sure look better down, cut into logs and in piles. The burning follows immediately after the latter. John A. Perkins.

A Word Of Gratitude And Praise From An IBCW Group Foreman On San Carlos. With the date of this report, Camp 2 which opened up July 6, 1933, has passed into history. It is with pride that the writer looks back on the days gone by, with a feeling that the men under his direction have with but few exceptions acquitted themselves on a parity with an equal number of whites. A few minor accidents have come our way, but so few as to make us feel that the man days lost through accidents were such a small fraction of one percent of the total man days worked, that we really did put Safety First over with a bang.

In closing the writer expresses his gratitude for all superiors who spared no efforts to make our undertakings a success. Should he be selected at a future date to once more lead a conservation crew or crews, he would do so feeling that all the men who have worked under his leadership for the past twenty months would once again ask to be sent back to him. Keene A. Ebright.

Completion Of Project At Hopi. Project number five was one hundred percent completed Wednesday of this week, and we have moved camp once more to another location. This new project is one of the largest running springs in the western part of this reservation, and we are hoping to do a good job on it. Emory Sekaquaptewa.

A Word From The Seminoles. The crew during the past week have been clearing brush from Agency lands and have been doing very satisfactory work.

Leisure time activities, playing ball and fishing. B. L. Yates.

Plenty Of Work And Study At Yakima. With the arrival of poles for the new telephone line to Toppenish, work has been resumed on that project. Work on it is going ahead rapidly so that it may be put in use as soon as possible.

The grader crew is busy grading the road East of the Fort, and getting it smoothed up so that the gravelling crew may get to work on it soon.

Trucks, tractors, and power machinery are being overhauled by the

mechanics, so that it will be ready to go in the following season. Everything is given a thorough overhauling job, and will be in good shape by the time the summer work is ready to begin.

Due to the small enrollment at this camp there is very little doing in outdoor sports. The boys occupy their time in reading, card playing, and studying for their classes under Mr. McDonald, WERA teacher assigned to this camp. Several of the boys have enrolled in home study courses, and are taking a great interest in them. The courses are connected with the work that they are doing in the field at the present time. Larry Bergevin.

Praise For The Indians At Western Navajo. The Indians are well behaved around the camp. They haul their own camp make to live in while they are working. In what spare time they get on Sunday and some evening they get haul and visit their parents. But they are always on time for work.

The Indians are well working bunch when they are at work. They are well behaved and obey the order just as well as anybody else.

Some Indians are working with the horses and some hand labor.

There are fifteen teams and seven hand labors. Thomas Maze.

#### THE NEW WASHINGTON POLICY

By Paul Tsosie

The following article, taken from the "Community Center Maltsoes", published at Fort Defiance, Arizona, is translated from Navajo.

"Those people from Washington who are in charge of Indian affairs are looking into Indian tribal customs and habits. Many of these customs are good, a few are harmful. Those which are harmful should be left behind as we stride forward into the future. But some customs which seem harmful to the white people seem worthwhile to the Navajo because they enjoy them. On the other hand they believe that evil thoughts cause disease. Now with the changing policy we want to try to bring together Indian and white culture taking what is good for our people from both. Consequently day schools are being built and in connection with them two hogans where adults may come for education."

INDIANS AS ROAD BUILDERS

Mr. Julius Skaug, a lawyer at Mobridge, South Dakota, says:

"For nearly twenty years I have lived adjacent to the Cheyenne River and Standing Rock Indian Reservations. Through almost daily contact with the Indian population on these reservations, I could not help becoming interested in the problem of Indian betterment. The great need for improvement in the living conditions of the reservation Indians has always been very apparent. The great majority have been chronically poverty stricken. The most deplorable condition, however, has been the lack of initiative and ambition on the part of the Indians themselves. This defect cannot be inherent, but must be due to faulty treatment by their governmental guardians. The proper incentive has not been provided.

"These comments are prompted by a very discernible change in the attitude of the Indians since the inauguration of the road building program which you are directing. With many others, I doubted the ability of the Indian authorities to make effective road builders out of the Indians. Nor did I believe that the Indian would be keen about performing actual work for fixed wage. I find, however, from rather close observation during the past year, that the undertaking has been a marked success. The Indians have taken hold with alacrity and are actually competing for the chance to work and receive wages. It is something new to them. They never had such an opportunity in the past. Their abortive attempts at farming did not provide the right incentive for work. Now they have a chance at immediate reward for personal effort and it is having a most salutary effect. They are anxious to work and earn money with which to buy food and other necessities. And to the surprise of many observers, your road supervisors have been able to build roads with Indian labor that compare favorably both in cost and quality with roads built with white labor in other parts of the state.

"I therefore take this means of expressing the hope that the road building program will be continued and extended, and to commend most heartily the efforts of the Indian Department along that line."







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